Global Cross-Temporality - German Idealism Today – For or Against

By Shomit Sirohi

Introduction

Cross-temporality argues that each of the following positions are reflections on intellectual gazes on each other in this format – it is all just contingent at the moment.

I. For – French Philosophy, Slovenian School

In fact we defend from Slovenian standpoint the German Idealism with Kultur Critique and in fact a dash of psychoanalysis between Freud, Lacan and also the new argument fully and completely Sirohi. Within intellectual circles, German Idealism with psychoanalysis is finally Sirohi, not to respect the opposition but to annihilate the enemy in Walter Benjamin's sense of in fact the Theses on the Concept of History as in fact the old argument – puppet or dwarf – politics or philosophy with a dash meaning slang line of the personal nature of an intellectual.

II. Against – Hallward, et all

In fact it is political only with some philosophy tolerated to put politics in command of philosophy – it should just be political and in that sense philosophical – Hallward argues – my intellectual orientation receives the Fanonian style of philosophy from again Sirohi. Active criticism of philosophy, and victory of Communism. In the pure Marxist tradition, the point is to interpret of course but then he adds, in active criticism to change the world.

III. For and Against – Cornel West and Sirohi

German Idealism yes, but with refined arguments included from all traditions with lines of demarcation as well – yes but also no. Which means diagonalized – German Idealism including Psychoanalysis and politics with a dash of even why not, Indian materialism or some type of linguistics from Rorty.

This is not though endless division and conflict – it is actually diagonalizing like jazz – West – like jazz dialectics – Sirohi. It means thesis, anti-thesis, and synthesis. In the mechanical fashion of Soviet Union even – it is just imbibition, reflection, corruption language, violence, peace, even finally Incontinence.

Ambedkar adds my acceptance in this line of inquiry he calls ontological dimension added to the tradition of German Idealism without Heidegger's spiritual attitude towards a conceptualism in that sense of how Heidegger and Marx with Hegel amounts to a new German Idealism which is reflexive and in fact just that.